

THE
Divine Lanthorne:
OR,
A SERMON
PREACHED IN
S. Pauls Church appointed for
the Crosse the 17. of July
M.DC.XXXVI.

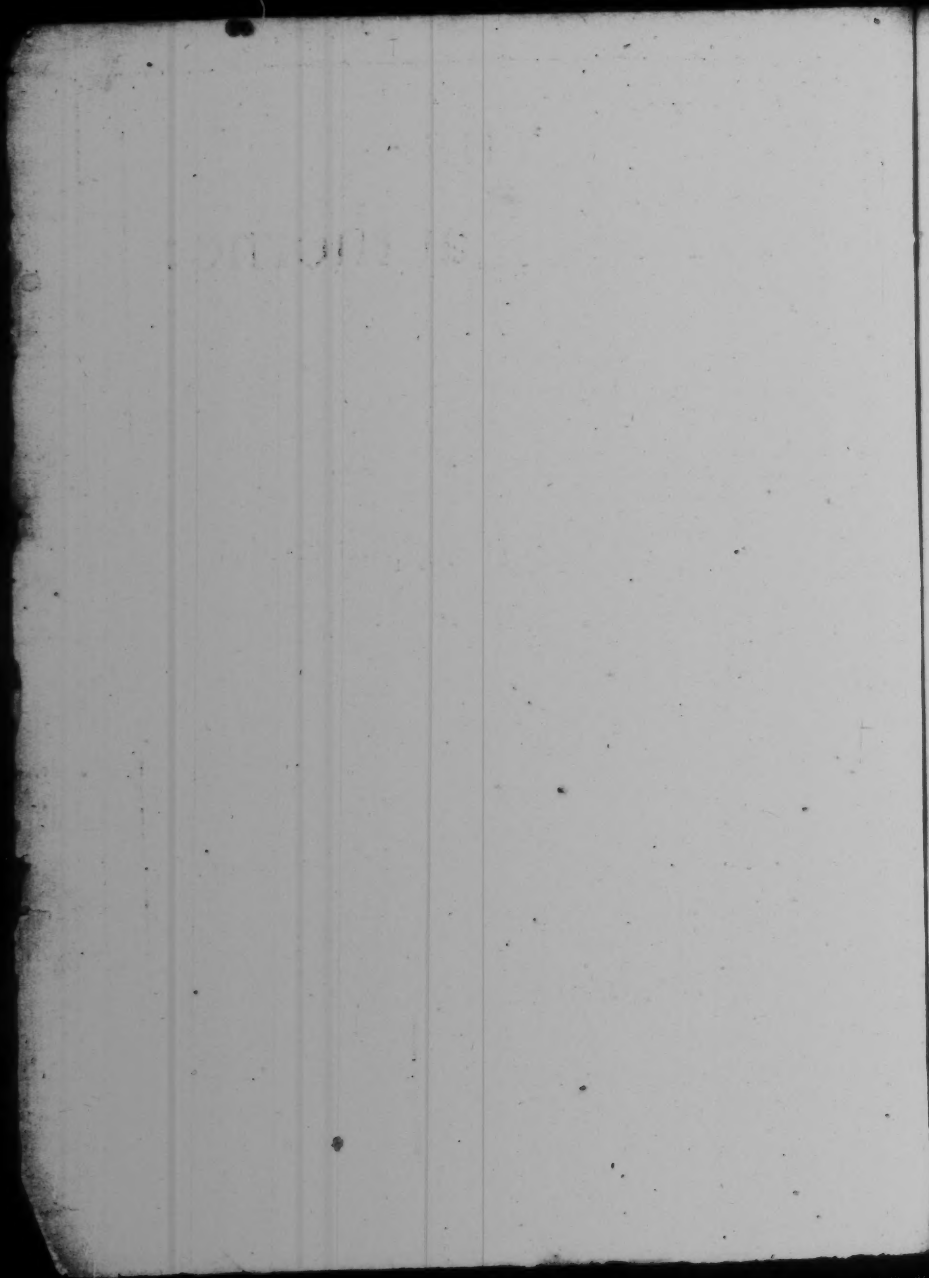
By THOMAS DRANT of Shaston in
Com. Dorset.

PSAL. 119. 105.

Thy Word is a Lanthorne unto my feet and a light unto my paths.



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1637.





TO THE
RIGHT WORSHIPFULL
S^r.CHRISTOPHER
CLETHROW KNIGHT,
President of Christs-Hospitall :
THE WORSHIPFULL
M. IOHN HAVVES, Treasurer, and
M. RICHARD CASVVELL Sub-
treasurer, and the rest of the Right
Worshipfull and Worshipfull
Governours of the said Hospitall,

Right Worshipfull and Worshipfull:



Ever age did afford more variety
of Sermons, more Elegancy :
who will blame choise where
there is store and good, or feare
to Surfet at the sight of too much,
where the meate is wholesome
and heavenly : Who, if not of
a sowre fullennesse, will grudge others
what delights, but glurs not, what at once
doth ravish and profit : where is mixt utile dulci, 'tis

Heliodori
Ethiop.
lib 3.

The Epistle

Pfal. 45. 1.

Æthiop. lib. 3.

Scribimus in-
doli, doliq;
&c.

a squeamish stomacke turnes at the plentie, and as rude an eare, startles at all descant and harmony: My heart bubbleth out a good matter, טוב וברך or if we reade it a good word, the Originall will beare us out; and indeed the intermixtures of polite phrase, gives to the matter it selfe, if not weight, yet ornament: divine truth must have a decent, though not gaudy dresse: were it so in this, or were it that Chariclea's zone, of which Heliodorus tells us, ὅτι ὁ τεχνησάμενος ἡς ἐκείνου τὸ πᾶν τῆς αὐτοῦ τέχνης κατέκλεισεν, it might be spread before your eyes, and perhaps attract at once your view and liking: but this were a task for Apelles himselfe, my pencill cannot reach it: why so boldly than have I fixt your names here? I might alledge the custome of the Age

-----tenet insanabile multos

Scribendicacoethes: not a Rheumaticke quill, but is dropping into the presse, though it dropt tumours and frothonly; not an idle head, but is busie at the mart, and asks in his Athenian humour, what new things? all buy, most out of lenity, all write, most out of fancy, it is not my private fault; I moove in the same Orbe with others: I pleade not this, nor any worthinesse in the peece it selfe, that it should look up to so high a Patronage: the life it had to please, is buried by the disadvantage of a dead letter: that which makes it Publique, and now sends it to kisse your hands, is to shew the world, where I have settled my Estimation and Service, where I am to pay the fealties and homage of my gratefull minde: to whom are the first fruits due, but to him, who bestowes the whole crop: I would not smooother the publique fruits of charity in Any, the oyle of refreshing which you have powred on the heads

of

Dedicatory.

thousands (& quorum pars magna fui, not a few drops fell on mine) I dare not silence it, and make G O D a looser: I cannot, the whole world sees and doth bleſſe you for it, ſees the incenſe of your Almes, how it aſcends in pillars of holy ſmoke into the noſtrils of G O D: your names thus enbalme'd ſhall never rot: thus much I tell others, whileſt I make this publique addreſſe to you, pardon the rudeneſſe of it, 'tis a teſtimony of your goodneſſe, where I have ſet my hand, and a weak expreſſion of my duty, ſent you as a token of the gratitude of my heart: let him not want your cand d Acceptance, who ſhall pray ever for your flouriſhing eſtates every way, and Pride himſelfe to be thought

Your Worſhips moſt

humbly devoted

THOMAS DRANT.





*Recensui hanc Concionem, dignamq^{ue} judico quæ
typus mandetur. • THO: WYKES R. P.
Episc. Lond. Cap. Domest.*





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I JOHN I. 5.

GOD *is Light.*



HE Truth still gaines by *Opposition*, it not onely beares up against the violence of *Affronts*, but comes of with *victory* and *triumph*: like your noble mettals, it is fin'd by those flames, which the breath of malice hath rear'd to consume and wast it: what matchlesse Champions in all ages hath even the madnesse of impugners, armed to the patrocinie of the faith, *Holy* and *Cotholike*? among others our Apostle is interess'd in this sacred quarrell: In this whole Epistle he purposely combats *Carpocrates* and beates downe in him that prodegie of opinion: Sin we must, and but by doing the will of the diuels themselves, we have no other ascent or staire, by which to mount up to g'lory: In this first Chapter he

*Epiptan. in
Panar. lib. 2.
Tom. 2.*

Zanch. in Pro-
legom.

Plutarchus in
vita Publ.

Chrysost. ad
pop. Antioch.
Rom. 1.

he enters the lists with *Ebion*, and vindicates both from his envy and cavill, that *CHRIST* is from eternity *GOD*, one with His Father in power and everlastingnesse, there were *Meteors* too, who made a blaze of piety, but were indeed false fires and soone went out in a stinch: they ware the livery of *CHRIST*, but Service or Attendance, they had none for Him: what the Romanes did condemne in *Publicola*, who prais'd *Brutus* in words, but followed *Tarquin* in deeds, their workes did ever jarre and brawle with what they spake or taught: these our Apostle unmaskes in my Text, prickes the tumour, which swels them, and what ever dresse they put on, displaies them to be a Spurious broode within the pale, but no true Sonnes of *GOD* or of His Church: were they so, their lookes would not speake smiles, whilst stormes did surge in their breasts, they would steere as they set their compasse, nor would their faces be toward *Canaan*, and their hearts at *Ashdod*: what they seeme, they would be, be holy as their heavenly Father is holy, doe the workes of mercy, as He is mercifull, tugg and wrestle for perfection, as He is perfect, walke in light, as He is light, for ὁ Θεὸς φῶς ἐστίν, *GOD is Light*.

The words are not many, but as *Chrysostome* that miracle of the Greeke Church spake of the like, ἐν ῥῶς καὶ βραχυτάτῃ ῥήσιν, ἀλλὰ πολλὴ ἡ δύναμις; they are weighty in substance, though not in bulke, as much sparkeling lustre may be in a small jewell, and in a little globe, we may surveigh a world of countries: the ἔπ is soone said, that *GOD is Light*,

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Light, but the *mō* how He is so, to traverse this, will be a taske of more sweate: it must bee mine now, and my way shall be, to shew you what *Light* is, and withall what *G O D* is in relation to it: and so at once, how *G O D* and *Light* doe agree in the same proprieties: in the handling whereof I shall be animated (I hope) with your most Christian patience and attention.

The first quality in which *G O D* and *Light* doe agree, is the *imperceptibility* of both.

I.

The property of *Light* is such, as hath staggerd strangely and tir'd the Naturalists in the search and definition of it: insomuch that some Philosophers (saith *Vellefius*) have thought it the bodily and materiall part of the God-head: *G O D* doth at once aske of *Iob* and ston'd him: *Where is the way where light dwelleth*, and as for darknesse where is the place thereof, that thou shouldst take it to the bounds, and that thou shouldst know the paths to the house of it.

Cap. 53. *fact.*
Pbi.

Iob 38. 19.

G O D is in this respect *Light*, His Incomprehensiblenesse is above the pitch of all determinate capacities: What is immense how can the fleet dimensions of the minde containe it? *G O D* He is so.

First, for time, all successions of Ages are but an instant to Him, time it selfe but a drop of His Eternity.

Secondly, for place, to Him the vast circumference of Heaven and Earth is but a point: He is no where excluded, included no where, every where and yet without expansion.

We may admire and adore this infinitude, our

B

thoughts

Immensitas di-
vine magnitu-
dinis tuæ ista
est, ut intell-
gamus te intra
omnia sed non
inclusam, extra
omnia sed non
exclusam. Aug.
Med cap. 30.

Aquinas p. 1.
qu. 1. art. 7.

Es. 6. 11.

Soliloq. cap. 34.

1 Tim. 6. 16.

Psal. 18. 12.

Plut. Apoph.

thoughts are of too narrow a size and bore to comprehend it: and indeed GOD is for man to stand amaz'd and wonder at: the clog'd and drossie soule can never sound Him, who is the invisible fountaine of Spirits: nor is it within the reach of Art to define *quidditative* what He is: *de Deo scire non possumus quid est*: what the divine Essence is the full knowledge thereof descends not to any finite apprehension: Let others fathom this bottomlesse Abyss, and scorch their wings whilst they venture them about this flame; I shall not desire to see what the Cherubims saw not, who covered their faces with their wings, as not able to behold this glory: May I bee shewen the least dawning or glimpse of it, it is as much as I am capable of, more than I can looke on without extasie and ravishment.

GOD is *Light*, but such that *non nisi purissimis oculis videri potest*, in *Aug.* wee must have pure eyes, cleare above the Eagles to gaze on this Sun: GOD dwells in *Light* in the Apostle, but such as no man can approach unto: brightnesse is before my GOD in the Psalmist, bright enough (would I outface that lustre) to dazle mine eyes, if not blind them: darke waters too, and thicke cloudes of the skie are His pavilion round about Him, *ver. 11.* darke and thicke enough to keepe of my dimme sight that it pierce not through them: I am doubly tutor'd not to pry too farre into this mistery, both by the gloominesse that is about GOD and the *Light* that is in Him.

Empedocles did well define GOD, who said, GOD is a Sphere, whose center is every where,
and

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and circumference no where: nor blame I *Simoni*.
des, who askt by King *Hieron* (as *Tullie* tells it me)
 what *GOD* is, if after much pause and travell, he
 gave his reason *non-plust* and at a bay, with a *quan-*
to diutius considero, tanto mihi res videtur obscurior;
 the more I sift here, the more I am giddied, 'tis a
 riddle I cannot unfold, a knot, I am not able to untie:
 no marveile, for *Iob* peremptorily, Touching
 the Almighty, we cannot finde Him out: pardon
 the Schoolemen their dalliance with words, they
 bias aright for the maine: three things, they say,
 are without the verge of a definition: One the
 Philosophers *materia prima* the first wombe of all
 things, this they define not, *ob summam informita-*
tem, for it is informity and rudenesse; the second
 is sinne, the first spoile of all things, this they de-
 fine not *ob summam deformitatem*, for it is mishapen
 deformitie: the third is *GOD*, the first well-
 spring of life in all things; Him they define not,
ob summam formositatem, because of that beauty,
 the least beame of which puts out all inferior and
 borrowed lights.

Something we may and ought to know of *GOD*;
 Heaven and life depend upon it, as death and hell
 on a muffled ignorance: *This is eternall life to know*
thee the onely true GOD, and whom thou hast sent
JESVS CHRISTE but *O GOD*, *quis cog-*
novit te, nisi tu te, as Saint *Augustine* Iwrestly:
 we may reade over all the volumes of thy workes,
 and turne over every leafe of thy Word, we may
 search after thee, as with Cressent light, in every
 angle of Heaven and Earth, after all our queries
 of thy Majesty, 'tis well if we know this, that *Sola*

*De natura deo-
rum liber. 1.*

Iob 27. 23.

*Petr. Galat. de
arcanis cathol
verit. lib. 2. cap
1.*

Joh. 4. 13.

Aug. Soliloq.
cap. 3. l.

1 Cor. 13. 12.

Basil. Hom. 1. 1.
Hexam.

Atban. Orat.
contr. Idola.

Job 12. 7.

Psal. 8. 4.

Rom. 1. 20.

2 Tim. 3. 16.

Orig. in Mar.
contra Celsum.

trinitas tua, soli tibi integrè nota est.

Something we learne of G O D in the Schoole of nature; every creature hath a trumpet in his mouth to proclaime Him; In these we see Him, as in a glasse, saith Saint *Paul*; we reade Him too as in a booke, not a page whereof is unwritten on, not a line but dictates us a divinity Lecture; wee heare Him as in a harpe, not a string of it can be toucht in so sweete an harmony, without an infinite G O D: and saith Saint *Athanasius*, we view Him as in a picture: even the beasts in *Job*, weare His stampe and image, Aske the beasts and they shall tell thee, that the hand of the L O R D hath wrought them: *Anaxagoras* being asked wherefore man was made, made answer to behold the Heavens, and did he, what miracle and power might he behold in them? not a Starre spangles there, but is a Preacher and Herald to the Majesty of its Maker: When I consider the Heavens (saith *David*) the workes of thy fingers, the Moone and Stars, that thou hast ordained, What is man? Hee so speakes of their excellency, as if no streames or rivers of Eloquence could expresse them: pictures, some say are the books of Ideots, which leade the grosse conceit to G O D, not without delight and pleasure; such an image is the world, not an ignorance so dull, but by the pedagogic of it may be brought to know G O D, so much of him, as to strip even Heathens of excuse.

Something we may know of G O D, from the standing Oracle of His Word, enough to perfect us to every good worke: this is *Iacobs* well in *Origen*, whence all draw the waters of life, not onely

onely *Jacob* and his Sonnes, the high-built apprehensions, but also the cattell and sheepe the low-rooft capacities: 'tis a river of cleare waters in *Gregory*, *fluvius est, in quo agnus peditat, & Elephas natat*, where be shallowes for Lambes, and depths for Elephants: what the large Manuscript of the universe could not, the Tomes of holy writ, have discovered of the Deity: the Co-eternity of the Sonne of GOD with the Father, the proceession of the HOLY GHOST from both, the unity of the three in one uncreated Essence, who ever saw through the darke spectacles of nature: all essentiall truths, so farre as salvation is linkt to the knowledge of them, we see clearely by the light of the Scriptures, which (as saith *David*) are a light to our feet, and a light shining in a darke place, saith *Peter*: they are *αὐτοὶ μὲν τῶν λυχνίων*, candles that never goe out in *Clemens* now, and *φῶς αἰώνιον*, an universall light to all anon.

This *Light* shewest to every man, the *νόησι* of our holy faith, that the misteries of it are divine and true, but fully to no man the *διότι* the reason or manner, how they be so: I know with *Augustine* that GOD is *unitas divinitatis, personarum pluralitate multiplex*, that there is a glorious Trinity in Unity, in which the Father is to be adored as being altogether of Himselfe, the Sonne to be glorified as that Consubstantiall Word, and the HOLY GHOST ever to be blessed and magnified, as that Coessentiall Spirit eternally proceeding from both: I know not, 'tis a depth I dare not dive it, how there is one Essence of three persons, or three persons of one Essence, and yet not one GOD of

Greg. Epist. ad Leand.

*Psal. 119. 105.
1 Pet. 1. 19.
Clem. Alexan.
Protr. p. 25.*

Meditat. cap. 30.

*Hooker lib. 5.
Sect. 5. Eccles.
polit.*

*Lumb Sent. 1.
d 34. 4. 5.*

Sentent. lib. 1.
d. 9. a. 8.

Ela. 53. 8.

Sentent. lib. 1.
dist. 10. a. 1. &
d. 12. a. 3.

S. Aug. in Lumb.
ubi Supr.

Job 11. 7.

three persons, or three persons of one G O D ; that G O D hath a Sonne equall with Him out of the wombe of everlastingnesse, G O D essentially as He, I believe this: but how He who made the world was borne, how a Sonne and yet one eternall with the Father, or not after Him in time, here I say with *Ambrose in Lombard, mens deficit, vox silet, non mea tantum, sed & Angelorum*: how can I but be dumbe, where the tongues of Angels flutter: how not entranc'd, when the glorious Cherubims clap their wings: for who shall declare His generation: that the H O L Y G H O S T is not the Fathers alone, nor the Sonnes alone, but proceeds equally from both, I subscribe here, how this Spirit of Truth comes from the Father, and is of one substance with Him, yet may not be said to be borne, nor cal'd the Sonne of G O D, or how the Son of G O D comes from the Father, yet may not be said to proceed, nor be cal'd the H O L Y G H O S T, *Augustine* here makes a proud knowledge strike saile to a devout ignorance: distinguish betwixt that generation there, and this procession here, *nescio, non valeo, non sufficio*, I know not, I cannot, it is not within the kenn of my skill: And what *Varicans* have we read, what Antiquity have we traded with, or had commerce with: what Histories: what fasts have pin'd us, what prayers have we breath'd out, that we should stand and not shake when the grand pillars of the Church shrink, or unlock those mysteries the Seraphims have no key for: canst thou by searching finde out G O D, or know the Almighty unto perfection: let it be the pride of others to tread this

this maze, I shall as soone measure Heaven with my span, or weigh the smoake, or catch the winde in a seive, or shadow the Sun with my palme: as soone I will plow the waters, and sow my hopes there; for as thy judgements, O LORD, so thy nature is a great depth.

Psal. 36. ver. 6.

Most men cracke of their knowledge of GOD, and whereas Saint Paul rapt up into Heaven saw things he could not speake, these will speake things they never saw: 'tis indeed the Epidemicall disease of the Age, we had rather be Rabbies than Saints, rather eate of the tree of knowledge, than the tree of life; nor care many to loose GOD in the practise exercise of piety, whilest they seeke Him in the speculative niceties of the Schooles: GOD looks for, I dare say, more conscience than most men have, asks lesse science than most men brag of: knowledge, 'tis true, is the soules eye, the mistresse to guide the life to vertue, a Mercury to point the roade to goodnesse: when it doth so, I prize it above Rubies, and say, the merchandize of it is better than the merchandize of silver, and the gaine thereof than fine gold: but that which fires the braine, warms not the heart, which disjoin'd from grace doth floate in some frothy notions, and seeke the applause onely of a dexterous wit and voluble tongue; who would fraught his ship with such drossie oare, or stay for that gayle, which cannot waft him to Heaven? in that day, when all knowledge shall vanish away,

Prov. 3. 14.

1 Cor. 13. 8.

turne

Mat. 25. 34.

turne the scale to the whole library of *Aristotle*: Some talke over the series and descents of all times, as if they had beene made with the first *Adam*, and with such perfum'd breaths, in such richnesse of language, as if myrrh and pearles dropt from their lips, but at that Assize, the laurell and crowne will be charities: *Come yee blessed, I was naked and yee clothed me, I was hungry and yee fed me, I was sicke and yee visited me.*

Whatever tympany of knowledge swells others; grant me, O LORD, to know thee savingly; So inspire us all, as to obey thee in thy Word, not curiously prie into thy nature; what ever Art wee would be graduats in, thou stand'st in the forefront of the Schoole, and bidst us learne thee first, ere we turne over a new leafe: but how learne thee? learne to awe thee for thy power, to trust thee for thy truth, to dread thee for thy justice, to depend on thee for thy providence, love thee for thy mercies, feare thee for thy love, reverence thee for thy goodnesse, and for thy tender compassions, take the cup of salvation, and sing praise unto thee: we beg not to see thy face, nor view thee as thou art, *Moses*, that standard of examples could not; thy back-parts are enough, the least twilight or ray of thee enough to seale up our happines unto us and enhaunce it: thy Name is so appa-reld with Majesty, such mystery is shrin'd in it, that it is ἀνεκφάνετον with some, ineffable, ἀόρατον with others, indicible, with many ἀπύρρον, ineloquible, κρυφίον with all, obscure and unknowne what it is: what brightnesse than is in thy selfe, O GOD, what mists too about thee? I say no more, thou art *Light*, and be-cause

*Tertull lib. de
Trinit init.
pag. 197.*

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II

cause so great a *Light*, not to be seene of any: and thus much of the first propertie, betwixt G O D and *Light*, the imperceptibility of them both.

The second property betwixt G O D and *Light* is the delightfomenesse and comfort of either.

2.

Light is a most lovely and amiable qualirie, *hanc* scio an reru caelestium ulla sit excellentior luce, So *Scaliger*:

Exercit. 71.

it beautifies Heaven it selfe, the Sun would be but a blind heape, but for the light of the Sun:

Gen. 1. 14.

G O D from this treasury would enrich the whole world, and therefore made it the store-house of

Light in the Creation: the day, which is the child of *Light*, *Plato* will have it so cal'd *ἀπὸ τοῦ φωτός* to

Eccles. 11. 7.

long after, let the Preacher interpret the Etymon; *Light* is sweet and a pleasant thing it is for the eyes

Κάλλιστον καὶ ἡ-
διστον τῶν ὀφθαλ-
μῶν τὸ φῶς
Dion. Chrys.
Orat. 4.

to behold the Sun, the worth of this benefit they can truly prize who live in disconsolate dungeons,

fast bound in fetters and irons: what were the world without it? how confus'd? how formelesse?

what more comfort in it, than in the grave? what joy can I have, asks blind *Tobit*, when I sit in dark-

nesse and do not see the *Light* of Heaven.

G O D is in this respect *Light*, the *Light* and serenity of His countenance, is the onely happinesse

Cant. 1. 12, 13.

of man; in His favour is life, *Psal.* 30. 5. His loving kindnesse is better than life, *Psal.* 63. 3. What is a

bundle of Myrrhe betweene the breasts, what a cluster of Cypres in the vineyards of Engedi, such

is G O D to a true Christian heart, His love laid close unto it, and His grace spread abroad there,

like aromatike odours in a house, or in the boosome, with what unimaginable refreshings is it

cheer'd? how sweetned with a divine fragrancy?

Cant. 1. 2.

Zanch. de natu-
ra Dei, lib. 1.
cap. 13.

Acts 14. 17.

no powders of the Merchant smell so, the world yeelds not a breath, but 'tis stinch unto it, how pleasant soever in sent to a carnall sense: these are those perfumes and unguents the Spouse speakes of; *because of the savour of thy good ointments, Thy name is an ointment powred out, therefore the Virgins love thee:* the Hebrewes observe, that those foure letters which make up the name JEHOVAH, that יהוה, that mighty Name of GOD, are *litera quiescentes*, letters of rest: and this inference *Fagius* extracts thence, In GOD alone is the rest, repose, tranquillity of all creatures: He is that haven of rest, where till we arrive in our spirits, we are mazd in endlesse wandrings, tortur'd on the racke of selfe vexation, our desires know no shoares or bottome: the glorious Trinity alone, who made it, fills the heart with gladnesse, every roome and angle of it, leaves not a chinke for distractions to creepe in; for how can a sparkle of them fall on that breast, where to quench it is a fountaine of living waters, and fullnesse of joy flowing thence: whilst we are in our corruptible rags of earth, our soule will bee irregular and erratike, like the planets in their Epicycles, there will be windes to raise stormes in it, like *Noahs* Dove, shee findes not amidst the swelling tides of this world whereon to stay her feete: when dismantled of the clogging flesh, she shall be satisfied with the fatnesse of GODs House, and filld with the rivers of His pleasures, when united unto GOD, who is the Ocean of all true happinesse, it shall lie downe in the lap of eternity, it will than bee pleas'd and quiet, there will be no storme or tempest

tempest in it, it will rest in G O D s everlasting rest: O G O D what are the heavens without *Light*, what are our bodies without a soule, what are our soules without thee?

Thou, O G O D, art our rod and staffe of comfort, the joy and blisse of our soules, how should they long after thee, and the fruition of that happiness thou hast richly stor'd up for those who seek thee and it: but alas we seeke thee not, nor care to finde thee, but in our gardens of pleasure, or wardrops of vanity, or warehouses of profit, or tables of surfet, or cellers of drunkenness, or offices of bribery, or parlours of wantonness; I had almost said, but in the stews of impurities, the brothels of lewdness, or *Scheldama* the field of blood, we are no company for G O D: Some say to the wedge of gold thou art our confidence, and doe base homage to that, which should bee the worst drudge; Some roule on the fouds of pleasure, nor did *Cleopatra* vie a more costly health to her *Marke Antony*, than what they let downe their throats, into the Charibdis and Scylla of our life, the belly, as *Diogenes* stil'd it: Some like brutes looke downeward, nor know any other joy, than what is in the shadow and froth of things transitory, these are the men of this world, whose portion is in this life onely, O what fooles are wee to cast away our soules upon such gaudes and trifles! to loose an eternall kingdome for toies & vanities, to chaffer Heaven for Earth, as sortish Indians truck away Oare for glasse: heape up all the riches of the world in one pile, till they reach the starres; charme up all the delights of the world into one

*Laert. de vita
Phil lib. 6.*

Psal. 17 14.

circle, and enjoy them freely; ther's a desire in man which lookes over them as things fleeting and transient, as barke and shell onely, without pith or substance of true solace, such as can neither satiate, or stay.

Non sunt solida, non fideles, etiamsi non nocent, fugiunt.
Senec. Epist.
27. ad Lucil.

Seneca Epist.
119. ad Lucil.

First, they have nothing solid in them, they are meates of a washy and fluid nature, which or slip through the stomacke without concoction, or if they digest, 'tis into raw and noysome crudities: who carouse deepest of pleasures, shall vomit them up againe, or if they stay, they will be the gall of Aspes within: thoughts that streame toward wealth, cataracks and rivers are but draughts enough for them: *quod natura satis est, homini non est*: the grave Moralist speaks it of Alexander, who had swallowed up *Darius* and the Indies, and yet in those floods did thirst, and in that surfet was hungry: the land with her Minerales of gold, the Sea with her ship-wrackt treasure, nature in her rich store-house, had not wherewith to quench the flame of his desire; *inventus est qui concupisceret aliquid post omnia*, that huge vastnesse of appetite is now found, which craves somewhat after all things: I speake this among those, to whom wealth hath flowen in that abundance, as not to satisfie alone, but amaze, who send ships of Tarshish to the West for gold, and fetch spices from the East in the Navy of *Hiram*: the blessing of Heaven hath showed opulency into your laps, be content and thankfull, else you know whose it is, *He that loveth silver, shall not bee satisfied with silver, nor he that loveth abundance with increase.*

Eccles. 5. 10.

Secondly, there is nothing sure in them; you that

that lade your selves with thicke clay, you that swimme in a sea of voluptuousnesse, let me aske with the Prophet, How long? the bowles, pleasure quassins, may please the palat for a round or two, but the lees are at hand, even her best cordials have some tart ingredients in them, and what-ever honey they are in the mouth, they are bitternesse in the belly: *Salomon* once feasted his eares with musick, and his tast with wine, and his eyes with what-ever they desired; here's all Comedie to the last Sceane, which is shut up with *I said of laughter it is mad, and of mirth what doth it*: the pompe of riches is brickle, like your globes of Christall, the least touch crackes them: the Wise man one while curtails them onely of Eternity, Riches are not for ever, else-where he shootes home to their fleetingnesse, Wilt thou set thine eyes upon that which is not? Sure riches make themselves wings, they flie as an Eagle toward Heaven: there is a gadding veine in money, which makes it ever and anon to shift masters, *ἀλλοτε κ' ἄλλους οἰκεῖ, ἀλλοτ' ὀλέσκει* in *Pythagoras*, 'tis a trick it hath, now to fawne, and anon to be coy, and who would weary himselfe to hunt the winde?

Hab. 2. 16.

*Plus Aloes,
quam mellis
habet. Iuven.
Satyr. 6.*

Eccles. 2. 2.

Pro. 27. 24.

Pro. 23. 5.

*Pythag. 28:
67m.*

The Cosmopolite without my envy shall graspe this cloude, nor will I fret at the Epicure & his earthly paradise: Say thou, O LORD, unto my soule, I am thy portion in the land of the living, it is enough to blesse and raise me above those icy hills of joy, whence our earth-wormes, whilest they climbe them, nor slip onely but tumble: Absolute content dwels not here below; what we here traffique for, is but Alchymie and

*Senec. Epist.
119. ad Lucil.
Idem de brev. vit.
vita cap. 16.*

Josephus de bel-
lo Iudaico, lib.
5. cap. 5.

a Sam. 2. 16.

dawbing: were we Monarchs of the world, and retinu'd with all the Equipage of greatnesse, all were but *bracteata felicitas*, copper leav'd with gold, a bugel at best or glassy carkaner, which if we finger, we breake it: An apple of *Sodome*, which wee may eye not tast, unlesse our bread should be Ashes, for such a touch makes them: A false light, such as betraies our Sea-men to rockes and shelves, and as it leades, shipwracks them: A fresh brooke of water, which may dance and sport a while in her christall channell, but falls into a *mare mortuum*, a sea of gall and wormewood: for knowest thou not that it will be bitterness at the latter end: G O D is that Ocean, into which all the rivers of a full delight do run: He the fruit of that Eden, whose alone smell is all pleasure, whose tast is life: He that Spring and Source of true felicity, which all soules pant after, and of which who drinks shall never thirst: He that cleare Sun, where all the light of grace and glory is center'd, and which no Eclipse can darken: O give us of the fruits of that Orchard, O leade us to those waters of comfort, O be thou our starre to the Heaven of happinesse: Thou, O L O R D, who madst the *Light* without a Sun, and than madest the Sun to be the chariot of that *Light*! O bee thou our Sun, that all our *Light* may bee gathered unto thee, be thy presence our *Light*, that we may shine like the Sun in beauty: whilst thou art our *Light*, we can never want beauty, whilst thou art our Sun, we can never want *Light*: for thou art *Light*. And thus much of the second property betwixt G O D and *Light*, the delightfome-
nesse

nesse and comfort of them both.

The third property in which *G O D* and *Light* agree is their unblemisht purity and fairenesse.

Light is a quality most cleare, most pure, most unblemisht, that especially, whose emanation being from a body most simple and free from mixture, the Philosophers entitle celestially: hence perhaps it is, that *ΛΥΧΗ* affies somewhat with *ΛΥΧΟΣ*, which *Macrobius* in the first of his Saturnals, takerh for the Sun, the Prince of the Planets of Heaven, the fountaine and alone mine of *Light*.

G O D is in this respect *Light*: that perfection of purity which shines in Him, no clouds of error, no mists of impieties can obscure or shadow: a lustre of holinesse shewes it selfe in the glorious Dietie, such whereto the fairest beauty of Angels is a ball of darknesse: So those glorious Hierarchies themselves in their mutuall cry; *Holy, Holy, Holy, is the LORD of Hosts*: the holinesse of Saints, though a faire body of brightnesse, is but a beame of this, and influenced from it: *G O D* onely is by nature pure, in the abstract purity, and His is the praise and glory of it in the sweet singer of Israel; *Exalt the LORD our GOD, and worship at His holy hill, for the LORD our GOD is Holy*: and therefore as He is *Light* here in my Text, so in Saint *James* He is the Father of Lights, the rayes of which did He not dispence unto us wee were in darknesse, more palpable than those groping Egyptians, more hellish than hell it selfe: what ever mid-night is below with man, there is all noone-day with *G O D* above, what ever darknesse is under His feet, there is all brightnesse before

Esa. 6. 1.

Psal. 99. 9.

James 1. 17.

Job 25.6.

before His face, and such as dampes all other: it is no Hyperbole in *Iob*, Behold the Moone and it shineth not, yea the Starres are not pure in His sight: there is beauty in the Starres, more in the Sun, from whose Magazen of *Light* they borrow theirs: O how incomprehensibly glorious is that *Light* which is in thee O LORD! who couldst create *Lights* to give such glory to thy work-manship! these even the brute creatures may behold, those not the very Angels.

Revel. 4.8.

In Locum.

Aug de fide ad
Pet cap. 1.

1 Sam. 6.20.

Luke 1.35.

GOD is Holy, Three in one, all three but one GOD, and all holy in that Antheme of the foure beasts: *Holy, Holy, Holy LORD GOD Almighty, which was, and is, and is to come*: whom these beasts embleme, whether the foure Evangelists, as *Haymo, Ribera*, and others, or foure Angels who for their more noble employments are set *in locum* in regard of the rest, is a question may giddy, not better me. Saint *Augustines* gloss hath more of pith and juice in it: *Vnum* *JEHOVAM* celebrant, repetendo unum & idem (*Sanctus*) trinum agnoscunt, ter repetendo, quod uni tribuerunt: they acknowledge one GOD, whom they esteeme onely holy, and a Trinity they acknowledge in that blessed Unity of the God-head, whilst they repeat thrice Holy, Holy, Holy: GOD the Father is Holy: with this inscription the Bethshemites could blazon Him: *Who is able to stand before this Holy LORD GOD?* GOD the Sonne is Holy, *Gabriell* as both His Priest and Herauld, at once christens Him and proclaimes it; *that Holy thing which shall be borne of thee, shall be called the Sonne of GOD*: So is the HOLY GHOST, witnesse that royall title in

Daniel 5

The Divine Lanthorne.

19

Daniels vision, in which the Ancients interest Him, as by whom is the unction of holinesse the most Holy: Some things are holy by Creation as Angels; *blesse the LORD yee His holy Angels, that excell in strength*: Some things by communication, as the Elect, who are *καλητοι αγγελοι*, as Saint Paul phraseth it, called to be Saints: Some things by dedication, as His Temple, *O worship the LORD in the beauty of Holinesse*: Some things are holy for use, as the creatures, *Moses* branded with uncleannesse some of them, but *Adam* caus'd it, by his sinne filth was powred on all: CHRIST hath wip't out this legall impurity, and lodg'd under one roofe, whole hooves and cloven: if the Jewes were than a holy people, the Gentiles are now a holy Nation: it is true of men, beasts, things, all creatures, through the foure corners of the earth, are cleane and holy, and this was taught us by Saint *Peters* great sheete, let downe by foure corners from Heaven, but made good by CHRIST, who pulling downe that Screene or wall of partition betweene them, hath taught us not to call any thing uncleane which GOD hath cleansed: when *Julian* poysoned the wells, the shambles, the fields, with his heathenish lustrations, the Christians (saies my Antiquary) dranke freely of them, and by vertue of Saint *Pauls* *Quicquid in macello*: *οὐδεν ἡμιον*, nothing uncleane is. Saint *Peters* rule, at least with Saint *Pauls* paraphrase, *munda mundis*, if my selfe be cleane, I readethis posie on what ever I use, Holy: if otherwise, my cloathes (saith *Iob*) shall make me filthy.

All things are in themselves in some degree

D

Holy,

Dan. 9. 24.

Psal. 103. 20.

1 Cor. 1. 2.

Psal. 84. 7.

Deut. 14. 2.

1 Pet. 2. 9.

Theod. Hist.
Eccles. lib. 3.

Job 9. 31.

Revel. 15. 4.

Levit. 11. 44.

Job 11. 7.

Holy, G O D alone is holinesse it selfe: So those Heavenly Musicians chant it: *Who shall not feare thee, O LORD, and glorifie thy Name, for thou onely art Holy*: who would not set this Sampler before him, to worke by, who would not write after so faire a copy: thus to doe we are prest by a Summons from above; *be yee Holy, for I am Holy*: I say not, *Absoluta equalitate*, but *similitudine*: G O D S perfection is above the Heavens, we cannot reach it, imitate it we must, though the best fall short of the patterne, 'tis here as in the starres; those of lesser magnitude have light in them, the greatest shine brighter, yet these are dimme to the Sun: the holinesse of Saints is beneath that of Angels, the holinesse of Angels not at the same height with that of C H R I S T S glorified humanity, and this infinitely below the loftiest pitch of holinesse, which is G O D: Strive we must to be holy as G O D is, not that we can equall our example, but to arrive at what perfection we may, and wee are capable of: Strive we doe, some for health, more for riches, and not a few here for gay cloathes: but holinesse, the salve of sinnes, the wealth of Saints, the robe of Angels, who strives for this salve, more soveraigne than all the ointments of the Apothecary, this wealth more pretious than the rocks of most pure Diamond, this robe more glorious, than all the wardrope of *Salomon*: the Hypocrite much cackles of purity, when all is shell and rottennesse; one who worships G O D in publique, and at home cares not for him, who praies often, and his heart knowes not, whether his lips goe, who will have all good about him, and

be

be himsele the worst thing he hath: the meere Moralist breakes gloriously, and at his first rise outshines the morning light, but a storme cloudes him at noone, or like *Hezekias* Sun, he goes backe many degrees in the dial, or like *Julian*, full of hope and piety in his first yeares, a *Nero* in his end, all massacre and villany; or as the foure Ages in the Poet, the first gold, as the head of that image in *Daniel*, the last as the feete, clay or worse, *γένος αὐθιγόν*: the true Saint, is Antipode and treads crosse to them both, he is for the life, not paint of holinesse, nor till the game is his, gives he ore the chafe, he mistakes not the goale, nor till he wins it, lags of, with *Paul* *διώκει ἑγὼ τὸν θάνατον*, he doth presse hard towards the marke, and saies, cloath me with righteousnesse, O LORD, I prize it above cloathings of wrought gold, and those garments that smell of myrrhe and richest powders of the Merchant: one mite of grace is worth a talent of bravery, the sackcloth of a Saint more glorious than the purples of a glutton: raiments of needleworke and pretious imagery are for Kings Palaces on earth, without the white stoles of godlinesse wee shall never looke into those courts, where dwells the King of glory: *Blessed are the pure in heart, for they shall see GOD*; not those, who are pure in their owne eyes, who about the froth of their owne braines, dare rent the peace of the Church, and warre for the aerie projections of their giddied heads, as if Heaven and Earth were little enough to be mingled in the quarrell; the holinesse, without which we shall not see GOD, is that of the heart, not the lip; write, O LORD,

Theod. Hist.
lib 3. cap. 2. 3.

Hesiod. opera
& dies. lib. 1.

Phil. 3. 14.

Math. 5. 8.

upon these flintie hearts of ours, holinesse unto thy selfe, give us but a drop from thy Ocean, for thou art all holy, one glimpse from thy Sun, for thou art all *Light*.

Cant. 1. 16.

G O D is all beauty, as the Spouse in the Canticles, *My beloved, behold thou art faire and pleasant*: O how should the love of Him enflame us! how ravish us out of our selves! Amiability is the object of love, and what things are faire are gracious, and sweetly win our soules to desire them: 'tis beauty in all things doth allure or rather entrance us: whitenesse in the Lillie, red in the Rose, purple in the Violet, the purity of the marble, the sparkling of the pearle, the silver scales of fishes, the matchlesse colour of birds, the congruous symetrie of parts in beasts: here we gaze our selves into wonder, and cry out as in a trance, O the wonderfull works of G O D, that such glory should dwell with corruption! O thinke than what celestiall excellencies are in those courts above, where is no need of the cleare light of the Moone, or the bright beames of the Sun, to enlighten them, what inexpressible glory is in G O D Himselfe, whose glory is the *Light* of those heavenly Tabernacles! if beauty, which, though it be καλὸν τὸ πνευδικόν in *Theocritus*, yet εὐχόμενος ἔστι is his verdict of it, if it bee nature gaudentis opus, a priviledge of nature, or her wit put into the frontispeece, as *Plato*; if a dumbe comment or still Rhetorique, that perswades without speech, as in *Theophrastus*, if an accurate Epistle written in the court hand of Heaven, for the praise of the creature as *Lucian*, if the onely load-stone or compasse to attract, and draw love unto it? How should

Revel. 21. 23.

Εἰς δόξαν καὶ δόξαν.

Dial. Amor.

should our hearts cleave unto thee O LORD!
How our soules be enamour'd of thee!

If you will have a perfection drawne out to the life, you have it in *Cant. 5. 10.* *My beloved is white and ruddy, the standard-bearer of ten thousand:* nature did never frame such a feature, nor did ever such mixtures kisse in any other cheek, no art can counterfeit such colours of holinesse, no penfill reach to expresse a contexture of such delicacy; the very report of it wounds to the heart all forreigne Assemblies, they aske, and with darted bowes: *O thou fairest among women whether is thy well-beloved gone, whether is thy well-beloved turn'd aside, that we may seeke Him with thee?* Since thy Bride-groome (O thou worthy Spouse of such a Husband) is so divine a frame of beauty, may wee joyne with thee in the quest of Him, *a holy fire burnes in our breast, much water cannot quench it.*

Cant. 5. 17.

Cant. 8. 6.

We have all of us doted too long on the surphul'd face of this world, too much priz'd the artificiall complexion'd pleasures of it: nor will we yet know that our structures of Cedar and Vermilion, our garments of tissues and embroyderies, our tables of junkets and delicacies, our couches of ease and Ivory, our coffers throng'd with gold, all our pompe here, is but paint and garishnesse, the world it selfe but a decaid peece of deformity: O that Troy should flame for such a wrinkled Hellen, or mans soule for such a gaudy nothing be endanger'd to eternall fire! Open thou our eyes, O LORD, that we may see those glorious shinings, which come from thy divine selfe: So beauteous an Aspect will bee Spell enough, to chaine our

*Ammianus
Marcellinus.
lib. 16.*

Psal. 48. 5.

hearts unto thee: *Constantius*, when hee came in triumph to *Rome*, than the myrrour and mistresse of the world, and beheld there, the Rostra, the Capitoll, the Baths, the Amphitheatrum, the Pantheon, the Theator of *Pompey*, the market-place of *Trajan*, and other her workes like *Babell*, so high, *ut ed vix aspicere humanus oculus possit*, that the eye of man could scarce climbe up unto them; it did not a little amaze him, that nature should empty all her riches, and even impoverish her selfe on one citie: the Kings of the earth, when they were gathered together to the city of *GOD*, the mountaine of His holinesse, and joy of the whole earth: they saw it, saith the Psalmist, and so they marvelled, they were troubled and hasted away: if earthly objects can so enchant us to feare and wonder, how should heavenly ones enamour us to love and rapture! *GOD* especially, the least gleame of whose infinite purity, excells as farre all light and holinesse of the creatures, as *Light* it selfe doth the pitchiest darknesse: for *GOD is Light*, and in the close of this verse, *in Him there is no darknesse at all*. And thus much of the third property twixt *GOD* and *Light*, the fairenesse and beauty of both.

4.

Light is an enemy unto darkenesse, at the approach of it darknesse flies, they cannot bee wrought to an agreement, they never meete without a fight and opposition: to dehort us from the workes of darkenesse, because they are perpetrated against the Father of *Lights*, is the But and *White*, our Apostle here levels at: your garbe and profession calls you the children of the day, those

those characters, which are writ on your face, speake you the Sonnes and Daughters of *Light*; why than are those *opera tenebrarum* of your retinue, why not casheerd? if you are of *G O D*s family, sinne must not be of yours: for sinne is darknesse, *G O D* is *Light*.

G O D than is in this respect *Light*: Sinne hath in it an *Ægyptian* fogg, *G O D* hates it, nature was never capable of the like Antipathy: the workes of sinne, are the workes of darknesse, for the parent of them is the *Prince of darknesse*, whose kingdome is a kingdome of darknesse, whose walkes are the walkes of darknesse, and the Actors of them, are the children of darknesse, who sit in darknesse and in a deadly shade: Now *G O D* is *Light* and darknesse thwarts with His nature, and therefore betwixt them there must needs be a warre and fewd more than mortall: we need no Herauld to trumpet it, 'tis done, *Psal. 5. 4. Thou art not a G O D that hast pleasure in wickednesse, neither shall evill dwell with thee*: Who ever dranke of the cup of the *L O R D*, and the cup of divels? Can the Arke and Dagon be hous'd under one rooffe, as if an insensible statue were a fit mate for a living *G O D*? Can the same heart be a Sacrary for the Holy and un-holy ghost? Or will *C H R I S T* have His Chappell where Beliall hath his Synagogue? The purity of *G O D* and mans sinne are at a more remote distance, nor can they more meete, than paralell lines in the Mathematicks, no more than the two poles may kisse, or a Cammell be streind through the eye of a needle and not split it: 'tis a question without an *enigma*, nor need wee an

Oedipus

Ephes. 6. 12.
Coloss. 1. 13.
1 Thess. 5. 5.

Esa. 9. 2.

Psal. 5. 4.

Pfal. 94. 20.

Pfal. 5. 6.

Lib. 1. de occultis
Philos. cap.
18.

Oedipus to unriddle it; *Shall the throne of iniquity have fellowship with thee, which frameth mischief as a law?* It never shall, the Sun shall before drop from Heaven and shine to the land of darknesse, that Starre-eyde Canopy ore our heads shall first become dull earth; Heaven and Earth shall be sooner mingled as in that first Chaos: the word is spoken, nor is there any witch-craft to conjure it backe: *The face of the LORD is against them that doe evill*, to cut off their remembrance from the earth: *Cornelius Agrippa* hath drawne us a large Catalogue of strange effects in nature, of Antipathies and blinde discords betwixt stones, plants, beasts; whose proper and radicall cause being unknowne, the Academiks did ascribe their vertues to *Platonike Idæes*, *Avicen* to the rule and presidency of Angels, *Hermes* to the influence and aspect of planets; some to the joynt worke and concurrence of all causes: there are betweene GOD and the wicked, rents and wide breaches not to be made up; these He markes out for vengeance, His Artillery is ever in readinesse, His arrow on the string and at their very boosomes: but why this opposition? What unlucky constellation have fore-sign'd them to it? we need not gaze upward, there is an evill starre within them, whose malevolent influence workes all: GOD is pure, pure beyond rocks of Marble, or coasts of Jasper, or the Orient and sparkeling majesty of Pearle, these are all vile, very Spittles of uncleannesse, dunghills of filth, vessels brim'd up with iniquity: GOD is all *Light*, no beauty of Angels, no myrrours of chrystall can match it: these are all

all darknesse, a very dungeon and loathsome den
of evils: Now what communion hath light with
darknesse? did this darknesse ever usurpe the same
eye, where that *Light* dwelt: contraries in their
abstract are out of all composition; the lightsome
aire may become darke, but make *Light* darknesse,
no Limbeck or extract can do it; as health cannot
bee sicknesse, though an able body may languish
into crazinesse: *τα ἐναντία οὐκ ἰσχυροὶ ἀλλήλων*; no
league betwixt things in their owne nature oppo-
site, nor doth their combat cease but in the not
being of the one: fire and water, truth and false-
hood, *Light* and darknesse, *G O D* and sinne,
can never be made friends, not brought so much
as to parlee or enterview: For thou art of purer
eyes, O LORD, than to behold evill, neither canst
thou looke on iniquity.

Here is that *Pandoraes* box, whence all evils
doe flie; those arrowes which drinke up the
blood, that sword, which eates up the flesh,
that pestilence which cleaves to the bones: here
is the stocke, on which grow all these miseries,
which environ man, his finnes, which worke
him into the frowne of Heaven, the hatred of
G O D, thou hatest all workers of iniquity: and
whom He hates, He will bruisethem as with a
scepter and rod of Iron: *culpa comas, justissime
pena semper est*: if sinne march in the front, pu-
nishment will bee in the reare, who foster this
in their breasts, *Nemesis* shakes her rod at their
backes: Some or drinke disease to their bodies,
or feast them into surfets, as the voluptuous;
Some muffled in a non-imploiment, and lying

E

still,

2 Cor 6. 14.

Arist. lib. 1.
Phys. cap. 9.

Hab. 1. 13.

Psal. 5. 6.

Lips. de con-
stant. lib. 2. cap
16.

Senec. Herc.
Fur. Act. 5.

Defen. Concil.
Trident. lib. 3.

Ad Rom. cap.
7. v. 8.

still, rot their soules into stinch and noysome-
nesse: as the idle; Some like vultures flie ore
medowes, and fall on carrions, not touch what
is sound in others, and light on their sores,
as the detractor; some will bee rising the altar,
and as the Eagle snatch a morsell thence though
they fire their nests, as the Sacrilegious Avarice
enflames some, others pleasures engulph, some
lust disjoynts, others rancor envenoms, some are
maddened with rage, others blowne up with pride:
the Tragedian as if his boosome had beene di-
vinely influenc'd, could doome it of the last, and
'tis true, of all --- *Sequitur ultor a tergo Deus*, ven-
geance dogs them at the heeles, G o d holds a
dagger at their hearts, and is ready to sheath
it in their bowels: the least graine of evill is
enough to poize downe the soule to the lowest
hell: I am yet to learne what those veniall finnes
are, which we need not rinf of with our penitent
teares in *Andradus*, nor for them fall downe at
the footstoole of mercy, with a *Forgive us our
trespasses*, as the Rhemists: Sure I am that Saint
Basil once askt in earnest, *τις ὁν ἀναστήμα μικρὸν τοῦ μισέ-
ως ἔχειν*, who dares say of a sinne it is little, when
the least is able to plunge him into the bottome-
lesse pit? Who would judge that leake small,
which sinkes the vessell, or that a slight wound,
which gives a suddaine inlet to death? the rainē
that falls in small drops, makes the earth mirie,
our drifflingst slips, bedash and durtie the soule,
which spots, fire shall wash away, if penitence
doe not.

As Saint Paul saies to the Corinthians, would

G o d

The Divine Lanthorne.

29

GOD yee could suffer me a little: many have
 sang Panegyricks hence, my turne is to waile out
 an Epicedium: This Iland of ours may be called
 the Image of Heaven, (as *Mercurius Trismegistus*
 spake of Ægypt) This City, the Temple of the
 Iland: What complaints have beene in her
 streetes? One cries out of hunger, as *Eſau*, ano-
 ther of treacherous friends with the Psalmist, a
 third, of that euell-dropping or raine fury, a bad
 wife, as *Iob*: One is pain'd in his belly with the
 Prophet, another in his head, with the Shunamites
 Sonne, a third in his bowels, with Israel: this man
 mournes as a Dove, in the courts of his house, that
 chatters as a Swallow on his house top, I will
 weepe bitterly, a third protests with *Isaiah*: and
 wishes a fourth with *Jeremy*, *O that my head were*
waters, and my eyes a fountaine of teares! Not a
 few, put up their moane with the Psalmist, *O*
LORD thou feed'st us with the bread of teares,
and givest us teares to drinke in great measure:
 these have beene your City cries, yet not so loud
 as the cry of your sinnes, but I spare you here: the
 daies can tell you, when this populous and (what
 the Epirot spake of *Rome*) this *βασις ὁ ἀνέστης*,
 hath beene so shaken into emptinesse, that scarce
 the gleaning grapes have beene left: O for a
 friend calls one here to close my eyes at the houre
 of death! Who shall lay me out for buriall
 saies another there, or carry my bones to the
 grave in peace: Now a *David* throbs out an
 Elegie, and saies, O my Sonne, my Sonne: anon
 the Orphan blubbers his cheekes, and sighs with
Elisha, O my Father, my Father: Your whole
 City

*August. de Ci-
 vit. Dei Liber.
 8. cap. 23.*

Jer. 4. 19.

Isa. 22. 4.

Jer. 9. 1.

Psal. 80. 5.

*Cineas apud
 Plutar. in
 Pyrrho.*

2 King. 2. 10.

Quod autem
crebrius bella
concutient, quod
sterilitas &
fames sollicitu-
dinem cumulet,
quod seruien-
bus morbis va-
letudo frangi-
gitur. Cyp. ad
Demetr.

Isa. 59. 11, 12.

Lam. 5. 16.

Chrys. ad pop.
Antioch.
ὁμιλ. α.
Hor. lib. 1.
Epist. 2.

1 Thess. 5. 7.

Psal. 84. 11.

Ciry than was one Theator and woefull Spectacle of sorrow, and the whole Countrey lookt amazedly on, whilst you acted your dying parts: G O D hath now drawne His bowe againe, and scattered some of His arrowes here and there as on your skirts; I hope, as *Ionathan* did direct his three flights to *David*, to warne you out of his tendernesse and love: but if in these Characters yee spell not G O D s meaning, let Saint *Cyprian* reade, and heare how he lessons his *Demetrius*: Are you shaken with Warres, are you molested with Dearth and Famine, is your health crushed with raging diseases, is mankinde generally tormented with Epidemicall maladies? 'tis all for your sinnes, for which we roare like Beares in the Prophet: So Sion, when she sings a sadding of her misery, for that her crowne was false from her head, shee makes this the burden of her song, *Woe unto us for wee have sinned*: O than as you desire the wellfare of this your Hierusalem, let uncleannesse be purged out of her streetes, prophanenesse whipt out of her Temples, may not Drunkennesse reele here, or Sacriledge rise there: *μὴν ἔργον διακίλῃς*, in that hony-mouth'd Father, and the worst stealth is to rob G O D: both are deeds of the night: *Surgunt de nocte latrones*, it is by night that theeves spoile and destroy, and they who are drunke are drunke in the night: bee sure, if yee crosse not with G O D, nor fall at odds with Him by your sinnes, He will be your Sun and shield; your shield to safe-guard, your Sun to lighten you: Spread, O L O R D, the *Light* of thy-grace into our hearts, and blesse

us with the *Light* of thy countenance, direct our steps in thy waies, which are the waies of *Light*, and so bring us to that *Light*, which shall not change as the Moone, nor be ecclipsed as the Sun, nor set as the Starres, even thy glorious selfe, O LORD, for thou art *Light*. And so much of the fourth property betwixt GOD and *Light*, as both are enemies to darkenesse and sinne.

The fift property in which GOD and *Light* agree, is the spreading vertue of both.

5.

Light is a quality diffusive: the Sunne as 'tis a most perfect lampe and spring of *Light*, so most largely spreades his heate, and lends his operative influence, to quicken and cheere this Sublunary globe of ours: *ἡλιος* the Sun, *Eustathius* will have so cal'd *απὸ τοῦ ἑλίου*, from the heate, which is embosom'd in that bright and opacous bodie: and in the Psalmist, *nothing is hid from the heate thereof*.

Psal. 19.6.

GOD is in this respect *Light*: *The day is His, and the night is His, He made the Light and the Sun*: wherefore made Hee it, for the Heavens alone, or the godly alone? Neither, He makes His Sun to rise upon the evill and good: the riches of His goodnesse all things tast of, every creature is enricht from His maintenancy: none ever enterd the porch of life, but enjoyed the *Light* and heate of the visible Sun; none ever walkt on the pavement of the earth, but was lead by the hand of His invisible goodnesse: the Psalmist sweetely warbles it: *O give thanks unto the LORD for Hee is good, for His mercy endureth*

Psal. 74.16.

Mat. 5.45.

Psal. 106.1.

for ever; there is a goodnesse *Subjective*, which is *tanquam lux in lucido*, this is G O D s, but wee see it not, 'tis covered with a curtaine of sacred secrecy, and dwells in *Light* as unaccessable as G O D Himselfe: there is goodnesse in the Object, which is *tanquam lumen in Diaphano*, this is G O D s and we feele it: 'tis not confin'd to the Orbe of Israel onely, nor coopt up within the pale of Iury, no tenure entayld to the fleshly heires of *Abraham*: G O D powres out of His treasures upon all, even reprobates have a pension out of His Exchequer: *the whole earth is full of the goodnesse of the LORD*: G O D s goodnesse alike extends her sphere with His Sovereignty, for as *the eyes of all things waite upon Him* in the front, so in the heele of the verse, *He filleth all things with plenteousnesse*.

There is a goodnesse proper to the Elect, the Apostle stiles it, *the riches of His goodnesse*, *Rom. 2.* and elsewhere *the riches of His grace*, *Ephes. 2.* this is that blessing which maketh rich, and fills; not our garners with store, but our hearts with gladnesse: G O D at His owne cost maintaines the whole world, and showres downe the happy influences of Heaven upon the unjust mans ground, but there are riches of mercy which He stores up for the faithfull only, nor shall hogs slaver those pearles: G O D keepes all Cities, if He doth not *the Watchman wakes in vaine*, but He loves Hierusalem, and the gates of Sion above all the dwellings of *Iacob*; *Moab* His wash-pot tastes the sweetnesse of His bounty, and shall *Judah* the signet on His finger lacke: *Joseph* feasts all his Brethren, but

Benjamins

Psal. 119. 64.

Psal. 145. 15.

Mat. 5. 45.

Rom. 9.

Psal. 126. 1.

Benjamins messe shall five times bee doubled to theirs: Not a Subject in his Dominions but owes much to the goodnesse of his Prince: but they partake of his more royall favours, who waite in his court, and eate at his table: the pottage may be *Esaus*, the Birth-right is *Jacobs*, even the wicked have their annuities, but the inheritance is to the righteous: why than will you aske, is the sea of the wicked so calme, of the good so stormy? why are the eyes of these dimme, when the other swell out with farnesse; hereunto I reply thus.

Gen. 43. 34.

First, Those who forrage in the wildes of vice, may brave it a while, as the onely favourites and darlings of the age, they may swimme in a streame of gold, and tumble in Arabian Spices: *David* when hee sees this, how they start into honour, it sadneth and staggers his encumbered minde, and doth force him to flie to a stop, with a *Fret not thy selfe O my soule*: all goes well hitherto, but thinke these minions of the world, how despaire vultures their hearts, whilst pleasures merry their senses, they are in the depth of sorrow, even in their height of delight: what ever masques and triumphs the godlesse state it in; there is a worme gnawes perpetually, what ever harmony or light be without, there is all discord and darkenesse within: the raies of a Sunshine may guild ore his countenance, rip him up, and as *Tacitus* speakes of tyrants, there is all gnawings and stripes: or if their conscience sleepe, whilst they dance in the circle and round of sinne, how oft in the Meridian of their jollities doe they

Psal. 37. 7.

Tacit. Annal.
lib. 6. pag. 189

fit

Psal. 92. 7.

set in wretchednesse, how soone are their warbling Aires turn'd into the mournings of Dragons: they may frolike it for a Sceane or two, what will the last exit be, what the Catastrophe? their doome is seal'd, no jugling or imposture of flesh and blood can corrupt it: when the wicked spring as grasse, and all the workers of iniquity doe flourish; it is that they shall bee destroyed for ever.

Psal. 119. 71.

Secondly, The true Saint may be in a low ebb of sorrow, as a tree in winter without branch or leaves, or fire buried under the embers without heate: but againe he is in a flow of comfort, his withered branches spread, his fainting fire is blowne up into a bright flame, and still he jubilate unto God with, *It is good for me that I was afflicted*: there is honey to be suckt out of this thistle, and unction of joy which supples and makes easie this crosse: if God diets and physicks his; 'tis for their health: if drosse be in His gold Hee will fine it, if chaffe in His floore Hee will cleanse it: He will launce and rent to the quick a sore festring in the bodie of His Church: Our Heavenly Physitian, where the grosse humours of ewill begin to corrupt in his, Hee will purge them out though with the bitterst pills and potions, and as it is an earnest of His love to us, when our cure is perfected by gentler unguents, so a pawne of His displeasure at our maladie, if he use cauteries and searings: the sicknesse of Israel how oft was it healed by these tart ingredients; affliction wrought their recovery, when neither miracles from Heaven nor prodigies on earth

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earth could doe it: See the Psalmist, *When Hee
slew them then they sought Him and enquired after
G O D* early: whether wee reflect then on the
ungodly or godly man, we may discover without
a perspective, G O D s goodnesse to both, as
well the sonnes of darkenesse as of light; here
His speciall goodnesse, which to them makes
salves of sores, of the flesh of vipers soveraigne
Methridate; which for them extracts *Light* out of
darknesse, and confects of poysonous ingredients
the wholsomist Antidots, as a skilfull Apothecary
workes out of hurtfull simples a medicinall com-
position; and therefore in all estates, still the
Saints carroll it to His praise, *quam bonus DEVS
Israel*, *Sure G O D is good to Israel*: there His
generall goodnesse, whence it is, that they flour-
ish as a palme, that they sit under the shade of
their owne vines, that their breasts are full of
milke, their bones of marrow, their bellies of
His hid treasures; that waters of a full cup are
wrung out to them, that their waies are pav'd
with pleasures, and the paths honey where they
set their feet: May thy Sun, O L O R D, shine
on our Tabernacles here, nor scant us the blef-
sings of thy left hand, a portion of them compe-
tent for us, or if our *Light* must be enterchaing'd
with darknesse, if our daies, some may be faire,
others will be cloudie, so long as we live in this
vale of teares, this true *Bochim*, as the Israelites
called their mourning place: O yet may the
Light of thy grace arise in our soules, and as the
Sun dispels the early mists, may it scatter those
fogs of sinne and errour, which naturally wee

Psal. 78. 34.

Psal. 73. 1.

Judg 2. 5.

Pro. 4. 18.

grope in: As that shining *Light*, which shineth more and more unto the perfect day, so may this spirituall *Light* in us spread still, till from the morning dawne it climbe up to its zenith, and bee swallowed of a more glorious *Light*, the *Light* of glory, and wee in those Mansions of *Light* dwell together with thee, who art the true *Light*, for thou art *Light*. And thus much of the fift way of agreement betwixt G O D and *Light*, the diffusive and spreading vertue of them both.

6.

The last property in which G O D and *Light* agree, is the Omnipresency of either.

Light hath in it a kinde of ubiquity, it fills all places: I except onely that land of darkenesse, where vengeance boyles in a torrent of fire, but as blacke as hot, where the damned shall meete flame enough to scorch and frie, no *Light* to refresh or solace them: Hell is a fiery dungeon, no seas of waters can quench the least sparke of it, it is a burning Tophet, where fury reakes in a river of brimstone; who shall bee cast into this furnace (*Nebuchadnezzars* was an Elizium to it) shall see nothing which may allay the rage, or sweeten the tartnesse of their paines, they shall see all things, that can embitter their sufferings and make them matchlesse: G O D appeared to *Moses* out of the midst of a bush, the bush burnt and consumed not: there was a fire without heate: the wicked shall be turned into hell, where they shall bee lodg'd in beds of fire, but wrapt up in utter darkenesse too, here is fire without light, here torture and blacknesse

Gen. 3. 2.

Mat. 8. 12.

kisse

kisse in this vale of *Himmon*; all other places are cheerd and blest with the presence of the *Light*: *lux simplissima est, & omnia occupat*, *Light* shines every where.

G O D is in this respect *Light*; Immense is a peculiar Attribute, wherewith He is clothed, Hee comprehends all places, none include Him: wee doe acknowledge Him with *Augustine*, *sine situ ubique presentem, sine loco ubique totum, sine extensione omnia implentem*: without sitc every where present, every where whole without place, and without extension of parts filling all things: all bodies have their proper place, and there we say they are circumscriptively, nor would *Aristotle* exempt the highest Heaven, could wee finde out a bodie or superficies to encircle it: how excellent are the Angels, who behold the face of G O D in glory, how dignified by C H R I S T himselfe, who though He tooke not their nature, yet weares their name, *the Angell of the Covenant*: how ever they are limited in their natures, they are of finite vertue, nor is *Gabriell* than with the Hierarchy in Heaven, when he stoopes to the Mother of G O D with an *Ave* on earth, Haile *Mary*; these are in their places definitively: it is G O D s prerogative royall, of which to risse Him it were a mere treason and robbery to be in all places repletively; it weares indeed the image and stampe of Apocrypha, yet search it to the quick and kernell, and a mysterious weight is shrind in it, *the Spirit of the L O R D filleth the world*.

How filleth? virtually alone? as the Sunne though fixt in his owne Orbe, yet enlightens all

S Aug, Medi-
rat. Liber 12.

Phys. lib. 2. cap.
6. text 45.

Mal 3. 1.

Lamb. Sentent.
lib. 1. diff. 37.
a. 13.

Wisdom 1. 7.

things with his beames, doth cherish them with his heate, enliven them with his influence: or as a King, who sits on his throne, and stretches out the rod of his power over all his Dominions, rules all the people of his Realmes with the Scepter of his Authority: if we coast here, we deuest God of His power, and bring Him downe to His creatures, nay under them, for the very Aire is every where, nature not being patient of a vacuity; if I digg downe to the center of the earth it is at the point of my spade, if I shoote up as high as Heaven, it is at the top of my Arrow: how than fil-leth? what *per partes* as the Aire, whose parts though Homogeneall, take yet up all places severally, where no bodily substance is: or as CHRIST (the ubiquitary may storne at this truth, he shall stifle it) is, if we reflect on His Deitie, every where, if on His Man-hood, in those courts of blisse above, which shall hold Him, till at the last day Hee shall breake the cloudes, and come with flames of fire to iudge all flesh: is God so? *Can the Heavens or the Heaven of Heavens containe Him? No, adest ubiq. & ubique totus est, non per partes usquam est, sed in omnibus omnis est:* it is Saint Hilaries descant on that streine of the sweete singer of Israel; *Thou art neere O LORD, and all thy Commandements are true.* How than fil-leth? so as that He is mixt with things sublunary: which was the foule Blasphemy of the Manichees, or as their substantiall forme makes one compound with them: which was the stale and engine to all heathenish Idolatry, if wee beleve Averroes a Patriarke of their owne: No God is above all things,

*Arist. lib. 2. de
generat. cap. 3.*

1 King 8.

Psal. 119. 123

*Zanch. de natu-
ra Dei lib. 2.
cap. 6 qu. 3.*

*Lib. 12. Me-
taph. Arist.
comment.*

things, saies the Apostle, *Rom. 6.* and in *Isaiaks* vision, He is high and lifted up: and how ever the Poet fills his cheekes with a *Iovis omnia plena*, or we heare it from a tongue divinely toucht and with a true Cherubim, *In Him we live, and moove, and have our being*: yet it is so, not that G O D is part of our substance, but Author of it: being the onely source and fountaine of our life, motion, being: the Platonists, who stil'd G O D the soule of the world, did fancy yet and coine a god to themselves, who was supreme to this, and him they bedest and crown'd with this rich Epithite, the parent of the worlds soule, a *deus* alwaies existent in himselfe, simple, omnipresent: How is G O D Omnipresent? Soft Critick thou art running on shelves which will shipwrack and split thee: that G O D is every where I beleve it, and my faith shall Anchor here, how He is so, what *Alexander* hath a sword to cut a sunder this Gordian knot? what Library of the world a key to unlock this mistery? for *quomodo ubique sit, intellectionem non capimus*, so *Lumbard* out of the golden-mouth'd Homilist doth schoole us, and bids hush such malapart enquiries as may entitle us to insolence, not improove our knowledge.

When we speake of G O D, we are to beleve an ubiquity, though what this ubiquity is, is a bot-tome, we cannot unravell: *Heaven is His throne, and the earth His footstool* in *Isaiab*, in *Jeremy* Hee fills *Heaven and Earth, omnia implet sine inclusione*, I am taught by Saint *Augustine* here, and I am told by Saint *Hilarie* there, that a miracle is spher'd in it, *Deum ubique esse, & nusquam abesse*,

Isa. 6. 1.

Act. 17. 27.

Zanch. de natura Dei lib. 2. cap. 2. qu. 2.

Iustin. Histor. lib. 11.

Senten. lib. 1. dist. 37. a 6.

Isa. 66. 1.

Jer. 23. 23.

Medit cap 29.

In Psal. 138.
Exponens illa
verba, Mira-
bilia facta est
scientia tua ex
me.

Greg. in com-
ment. in Ezek.
Tom. 2. Hom. 8.

Antiq. lib. 8.
cap. 3.

Turnb. Sent. lib.
1 d. 37. a. 14.

in omnibus esse, & totum esse; that G o d is pre-
sent every where, and in His whole Essence so:
to sift this Sacrament, were to bee quaintly mad,
but what puzzles my reason, my faith shall not
startle at: I beleeve though I boult my dores, I
locke not G o d in, though I close my casements,
I shut not G o d out: If I take a fee, to blinde
my eyes, He sees it, for He is in my closter, He is
my cloister when I make it a stewes, and under a
religious coole live as in a brothell-house: when
I unhallow it by irreverence, as if I came to a Mart,
to bargain with, not an Oratory to beseech Him,
G o d is in His Temple; His residence is especi-
ally here, though His presence be every where,
indeed *tangit omnia*, but *non aequaliter tangit omnia*,
G o d fills all places with His presence, His
Church with His gracious presence, no place ex-
cludes Him, this is sure of Him, it is His High-
nesse Court of Requests, where our petitions are
best put up, it is that ladder of *Iacob*, where the
Angels ascend with our suites, and descend againe
besprinkling us with graces, it is that Navy Roy-
all which transports our holy Merchandize to
Heaven, it was the cheate, with which *Ieroboam*
guld the Israelites in *Iosephus*; my good people
and friends, you cannot but know that no place is
without G o d, and that no place doth containe
G o d; wheresoever we pray He can heare us,
wheresoever we worship, He can see us, therefore
the Temple is superfluous, a journey needlesse to
Hierusalem, G o d is better able to come to you,
than you are to goe to Him: G o d s Essence, 'tis
true, is diffusive through Heaven and Earth, as my
soule

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soule through every fraction of my body, yet as this hath its chiefe seate in my heart, so the beauty of the LORD is peculiar to His owne house: One thing have I desired of the LORD, and that will I seeke after, *that I may dwell in the house of the LORD all the daies of my life, to behold the beauty of the LORD*: no place lifts up pure hands, no one darts up faithfull prayers in vaine, for they pierce the cloudes, and enter the eares of GOD, wherefoever they are made, yet His eares are more open to one *miserere* from the Priests mouth, than the whole service from the peoples, to one Collect of the Church, than whole piles of chamber devotions; for there His honour dwelleth, that is the place of His rest, and *the LORD that made Heaven and Earth, doth blesse out of Sion*: I shall therefore be prostrate and uncovered (spight of the sawcinesse of too many) in this place principally, though in no place I can be without my GOD, whom I cannot winde into a Meander, nor entangle in a Labyrinth, nor hide from Him in a thicket, nor loose Him in a cloud: *Whither shall I goe from thy Spirit, or whither shall I flee from thy presence? If I ascend up to Heaven thou art there, if I make my bed in hell thou art there also, if I take the wings of the morning, and dwell in the uttermost parts of the Sea, even there shall thy hand lead me and thy right hand shall hold me*: How than, if GOD be in all things, escapes hee pollution? thinke we on the Aire, how it is in our lightlesse chambers, nor though we draw our curtaines, can we keepe it out of our beds, nor out of our hearts when we breath, which would soone be stifled in

Psal. 27. 7.

Psal. 134. 2.

Psal. 139. 7.

in us, were it not for the coole fannings of the Aire: we say vulgarly it infects; but those vapours onely doe so, which breath'd from putrid things, are carried by the stirring winde and flie about in it: the Aire clarifies of it selfe, and mixeth not with that drosse and fogs, it doth purge out: much lesse can things below mingle themselves with G o d s purity, though He be in them, nor His unblemisht Essence be tainted by their touch: the glasse wee know presents deformities, not deform'd it selfe, the Sun we see not being defild therewith, darts his beames of light, on carrion and mud; no more can our impurities bespatter G o d, though He be as Essentially in that place where they are don, as we who Act them, for He is not farre ἀπο ἐνός ἐκείνου, from every one of us: may this imprint on our soules, a double instruction.

Act. 17. 27.

To meditate thus, where ever we are, G o d is there, in our houses, our beds, our hearts, that ere our sins are quickned to the birth, or our thoughts have given them conception, He hath a Register of them, in whose booke are all our members written, when as yet there are none: how should it be a bridle in our jawes, when we rush into sinne, as the horse into battaile, and in paths strewd with pleasures, run like Dromedaries: No man can rooſe or vault himſelfe from G o d, the Egyptians Hieroglyphick of Him was an eye, seven eyes He hath in the Prophet, which run to and fro thorough the earth: divinely *Hesiod*, πάντα ἰδὼν Διὸς ὀφθαλμοῖς the eye of G o d beholds all things, every worke of our hands, every step of our ſeete, every word of our lips, every motion of our soules: *Thy eyes, O LORD,*

Pſal. 139. 16.

Zach. 4. 10.

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L O R D, are upon all the waies of the Sonnes of men: how then can he be eluded? He that planted the eare, shall not He heare, He that formed the eye shall He not see, shall not he know that teacheth man knowledge?

Jer. 32. 19.

What wee doe in the darkeſt cels, are to *G O D* as done on the tops of Mountaines; So was *Ge- hazies* ſecret bribery, the cloſe plots of *Achizophell*, *Pilats* waſhing himſelfe into hypocriſie, the luſtfull rape of the Elders, when they tempted that Embleme of chaſtity with, the gates of the Orchard are ſhut and no body ſees us:

Pſal. 94. 16.

Tam facile & prouum eſt ſuperos contemnere teſtes

Si mortalis idem nemo ſciat:

Iuuen. Satyr. 13.

We draw a vail of ſecrecy ore our foule deedes, and ſay, the cloudes and darkeneſſe ſhall be a covering for them: but what cloudes of day, what darkeneſſe of night can ſhadow us from Him, to whom the *Light* and darkeneſſe are both alike, whom no thickneſſe of wals, no cloſeneſſe of windowes, nor bars of iron can ſhut out from us: *Jad- mire Thales*, who aſkt whether a man dooing ill, might be obſcur'd from the eye of *G O D*, he replies, *ne cogitans quidem*, his very thoughts are unboſom'd before Him: into what ever actions wee embarke our ſelves, take we with us the adviſe of that prince and Patriarke of Philoſophers, So doe all things as if a *Cato*, a *Scipio*, or *Lalius* did looke on: *G O D* overvieues all our enterpriſes, let us ſhame to act that before Him, we would bluſh ſhould be whiſperd to men: *G O D* ſees all, when luſt is lodg'd in the eyes, when violence doth bruize in the hands, when blaſphemy croakes in the tongue, when drunkenneſſe reeles in the ſtreets:

Diog. Laert. de vita Philoſ. lib 1.

Senec. Epiſt. 25 ad Lucil.

G

if

Psal. 138. 11.

if the treasures of wickednesse be in your houses, if fraud and coozenage in your contracts, if in your shops false ballances and bags full of deceit: think not with those Atheists in the Psalmist, that God hideth His face, that He will never see it: would we but consult the sacred raptures of the Sybels, this they give out of Him, *οὐρανὸν ἡβόας ἀνὰ στα*: not the dens of the earth, not the holes of the rocks, not the depth of Seas, or bottome of hills, but God is there, who is every whit every where, *quocunque vides, quocunque moveris.*

Chrys. in Mar.
cap. 6. Hom. K.

Chrys. opus. 18.

Hierogl. lib. 33.

Secondly, Is God every where, what other witness need we of our best Actions: as Socrates said of Plato, *Plato inftar omnium*, no croudes or throngs of Auditors to one Plato, no such Record or Chronicle of our good deeds, as Gods inspection of them: when I fast, though I strive *οὐκ ἐσθίειας πικρὰς ὑπομῖνεν*, God sees me, though no fowerness diffigures my looke; when I pray and doe so, *μήτε μὲν λόγος ἐν ἡσυχίᾳ, καὶ πρὸς ἐνδοξασιν, ὡς ἐν τῷ πλανήτῳ ἀκροβόων*, God heares us, though no thunder or noise be in our tongve: when I do my almes, though I blow no trumpet nor cackle streight, so soone as my egg is laid, yet I have those who see me, *οὐ γὰρ ἄγγελοι, οὐ ἀρχαγγέλοι, ἀλλὰ τὸν τὸν θεὸν θεὸν*, not Angels onely, or Archangels, but God, the parent of the universe, who being *mundi oculus*, saith *Pierius*, hath His eyes upon us, where ever we are: And sure not a teare drops from our eyes in penitence, but God is ready with His bottles to take it up; nor a word falls from our lips in praise, but it is Musicke in His eares, nor an Almes is scattered abroad by our hands, but is a sweet incense

in

The Divine Lamborne.

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in His nostrils; the bread you cast upon the waters, is truly *trajectitia pecunia*, monie, for which you take a bill of exchange from G o d, and it meetes you in a farre countrey; no robbers by land, no pyracies of Sea, no unfaithfullnesse of Factors, no violence of tempests, shall take it from you; *disperfit, dedit pauperibus* (saith the Psalmist) *he hath given to the poore, and his righteousness remains for ever*: in one day he disperfit his riches, and wee see his memory extends to all ages: the Jewes tell us that the Corban which was in the Temple of Hierusalem, had this proverbe written about it, *the gift given in secret pacifieth wrath*; and that charity, which like oyle makes no noyse in falling, doth swimme above when it is fallen; our wealth, which may seeme lost, is indeed put into a Banke, whence we shal have it with interest, that, and Heaven to boote; I must speake it here to the glory of G o d, who gives us to give, to the honour of the Gospell, that we preach not Solifidianisme, nor can envie it selfe cavill at what I say: This Citie because of her successive prosperity in *Ammianus Marcellinus* weares the royall name of *Augusta*; Shee may as well for her works of Charity, which she may vie with any in the world, and without boast: ~~Shee hath her~~ *Hospitals* for the poore, whom shee feedes with her morsells, warmes with her fleeces: Shee hath her ~~opparotopopia~~ Schooles of education for friendlesse infants, whose bowels as she doth refresh, so adorne and enrich their mindes; May Shee be ever a City of praise, the Seate of Kings, and Mart of the world: May her Merchants be as Princes, and You the

Psal. 112. 9.

Eccles. 7. 1.

Christ Hospital,
founded
by King Edward the 6.

Mx. 5. 16.

Chrysost. in locum.

Worthy Governours of her most famous Nursery,
Yours be the dewes of Heaven, and fatnesse of the
earth, and plenty of come and oyle: *Opera chari-
tatis, arc opera lucis, Let your Light so shine before
men, that they may see your good workes:* that is,
such, *GOD*, who is *Light*, give you the *Light*
of Joy in your dwellings, the *Light* of Peace
in your consciences, And in your soules
and bodies, when darknesse shall
be banisht for ever, the
Light of Glory,

Amen.

Soli Deo Gloria.

FINIS.

